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WEEKLY REVIEW.

—It was reserved for the year 1873 to place among its annals the remarkable fact that one of Her Majesty's men-of-war has been concerned in a most flagrant act of piracy and slave-stealing. It was indeed all a mistake. The commander of H. M. Ship *Thetis* made as great a mistake as Don Quixote did when the cloud of dust raised by a flock of sheep was understood by him to be the token of an advancing army, to be resisted lance in hand. In the present case, the Arabs and Seedees were quietly returning home in their dhows after a day spent in fishing for mother-of-pearl, when they were attacked, seized, their dhows burnt, the Arabs placed on a desert island, and the Seedees carried off as rescued slaves to Aden. Three lives at least appear to have been lost, one of the victims having been burnt to death. Such is the report published in the *Times of India*. Nobody on board the *Thetis* knew Arabic, and it was not till they reached Aden that the statements of the Seedees could be understood. The *Thetis* has since sailed away for China. Surely the Commander will be brought to trial. It is good to be zealously affected in a good thing, but such frightful indiscretion as this will seriously damage the best of causes. It is said that the desire for prize-money is the great stimulus to the activity displayed by Her Majesty's ships. It would be much better that the prize-system should be abandoned, and the principle "England expects every man to do his duty" allowed to act by itself. The ships are equipped and the officers and men paid and honoured specially that they may do their duty when a time of danger presents itself.—This sad blunder brings up again the subject of an Indian Marine, so unwisely done away with some ten years ago.

—The Roman Catholic Church in England has now 1,681 priests, 1,323 chapels, 67 monasteries, 231 nunneries, 17 Jesuit colleges, 27 peers, 49 baronets, and 31 members of Parliament. The *Catholic Register* tells us that more than 2,000 Catholics were added last year to the Romish Church in London alone, and whence came they? Let the same Roman Catholic organ instruct us:

"From every Ritualistic congregation in London," we are told, "there is a continual stream of converts drifting towards us, who were all but Catholics, and who had but little instruction before they made up their minds to take the final, and the long deferred, but the all-needful step. Ten or a dozen clergymen of the Church of England have been admitted into the Roman Church during the past year, and as many ladies connected with Anglican sisterhoods. Out of every 20 Anglicans who joined the Catholic Church, not less than 17 have been prepared for the step by the teaching they heard from Ritualistic pulpits, and by the practices they have been accustomed to in Ritualistic churches."

We saw the other day the Evangelical clergy of the Church of England estimated at only 2,000 out of 20,000. If this estimate be not erroneous, the Roman Catholic clergy of England are in a fair way to overtake them in number. The above extract from the *Catholic Register* is very significant. "A Churchman," in the *Calcutta Intelligencer*, thinks the reply of the Bishop of Calcutta to the Memorial lately presented to him far from encouraging. Denying the existence of Ritualism in his diocese it clearly favours it. In view of the facts above cited this writer trembles for the Church of England.

—We have received a letter about the Beni Israels of Bombay, which we decline publishing as faulty in expression and too long. The writer thinks that this class fall behind all other classes of the community in the matter of education; this we think is an exaggerated statement. They are few in number compared with the Mahomedan population, and are proportionably better represented in our schools, we think. One good sign is that some of their number are deeply moved on the subject of the degradation of their class, and if they only get hold of the real cause of it, they may be helpful to their co-religionists. Our correspondent speaks with commendation of Mr. Bandujee Bapoojee, who wrote a letter published in the *Dnyanodaya* last year, declaring his conviction that Jesus of Nazareth was the Messiah, and urging his brethren to look candidly into the matter and refute his position if they could. A great deal of indignation was awakened by this manly and honourable expression of conviction. A lecture on the "Messiah" was delivered in Poona last month by Mr. B. Samson, but we have not seen any Report of it.

—A very remarkable story of arctic exploration will be found in our Epitome. Lovers of the sensational will find something new and wonderful in the story (especially when we get particulars) of a body of men floating 1,600 miles on an ice-floe which from an area of five miles in circuit became daily smaller until it was of simply the size of an ordinary sleeping-room. And then to think of their being delivered by the collision of their floating island with a steamer!

—We have received the first number of a Temperance Magazine entitled "On Guard," published under the auspices of the Soldiers' Total Abstinence Association, of which the Rev. Mr. Gregson of Agra is Secretary. Under this able management *On Guard* ought to succeed, and will if Magazines specially devoted to Temperance can succeed in India. It is published monthly and costs Rs. 3 per annum. We make the following extract from an address delivered at Cambridge, by Colonel Puget:

So far from regarding total abstinence as a bondage, he thought it a great liberty to be enabled to renounce anything by which they could do good to others. Moreover it is a remedy that can be put into effect at once. All other remedies which are proposed have this drawback: that a great deal of machinery has to be made, a great deal of organization to be constructed, a great many considerations to be weighed (and this is more especially the case in the political aspect), but this has the great merit that it can be brought to bear at once. Immediately a person renounces strong drink, immediately the power and force of his example begin to tell. You will have greater power for good, and your example will be one which, to say the least, will be absolutely safe for all persons to follow. There was a Christian doctor in London (Dr. Barnardo) who commenced work for the Lord in the East end of London. He, like many other Christians, thought he would not be under any bondage in regard to the use of intoxicating liquors; but when he came to the actual shoulder-to-shoulder work, and when he came to marshal his forces against those which were opposed to him, he found that he was constantly tripped up and checkmated and hindered by this drink question. And then he said, "Do I want to give up everything for the Lord's sake that I think hinders this work?" and then he answered nobly, "I will cheerfully and gladly give up strong drink to be be able to lead where others could safely follow." Therefore, my friends, it is a path of safety which you can safely tread. I can tell you, my lord and gentlemen, that the joy and happiness which I experienced when I first gave up strong drink were such that I cannot well describe. Those first hours were amongst the happiest that I ever spent when I could say to my men, "Come, let us give up the drink, start in a new way, and set a good example to others." I know in this work there is much disappointment; but regarding it as a whole, and by the light of my eight years' experience, I can safely say, notwithstanding, that there is great encouragement in this work, and I am sure that it is on the Lord's side, and that the Lord will bless it, as He has done, for His own sake, and for the sake of perishing souls.

—We have been favoured with the first number of the *Calcutta Excelsior*, a new weekly, in English, but treating specially of Native interests. It is very well got up. Mr. Routledge, the late editor of the *Friend of India*, who so stoutly denied that he was the apologist of Jugganath, is praised to the skies as a true friend of India.

—We hear with much regret of the death of the Rev. Mr. Pennefather, well known in connection with the Mildmay Conferences. Mr. Pennefather was an honour to the Church of England and the Church of Christ. The church under his pastoral care was made the centre for many admirable forms of Christian activity. Mrs. Pennefather went heart and hand with him in all his work for God, and the two together have occupied a place in the metropolis which, humanly speaking, it will be difficult to fill. Mrs. P. edits *Woman's Work*, an excellent magazine, from the May number of which we extract one of her articles, showing not only how she has learned of the Master, but also how apt to teach she is.

When rightly conducted Sunday Schools are exceedingly useful. There can be no question that God has greatly blessed the instruction there imparted. But even when they are admirably conducted, it would be a

mistake for parents to rely upon them for the religious education of their children. It often happens that out of the 168 hours contained in every week, only half an hour is really available for Sunday School *instruction*. The circumstances are not always favourable for deep impressions to be made. When a good number of children come together dressed in their best, there is much to draw their attention to one another. If the object were to make them acquainted with Scripture truth generally, its realization would be a rare thing. They perhaps have the best conception of the value of the opportunity, who use it in endeavouring to press home upon the child the need of a true faith in Christ, to lead the child to Christ in fact. Acquainted with him and learning of him, the study of the word will be a pleasure to the child, and pursued continually. Parents should see to it that their children have instruction in the word of God daily. Let not the Sunday School be undervalued; but let not too much be expected from its weekly half-hour.

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SATURDAY, JUNE 21, 1873.

THE CHURCH OF ENGLAND.

A READER of the *Bombay Guardian* has sent us an article from the *Rochdale Times* on "The Liberationist Agitation," showing the light in which this movement is viewed by Church of England men. We have placed this article among our Selections, as we have not the least objection to let our readers see what may be said on that side of the question. It seems to us that the writer makes out rather too strong a case. If the Church of England can raise so many millions annually from willing members, if she has such immense endowments presented by her sons and daughters of former generations, if she has the confidence of the masses and an unrivalled influence, why should she need to be dependent on the State, and why should her destinies be placed now and again at the mercy of the gentlemen composing the House of Commons, and her bishops be selected by the prime minister of the day? One would think that in order to get a basis for arguments in favour of such an alliance, it would be necessary to show that the Church of England was lamentably inferior to other churches in moral powers and material resources. Or, if it be affirmed that the Church of England is indebted to her alliance with the State for the influence and power she possesses, then of course all comparisons with nonconformity are out of the question. The facts of the case we suppose to be these. By virtue of her "Established" position the Church of England does enjoy a good deal of power and influence; the great mass of the people are worldly in their views, and are swayed by worldly motives; they have no deep religious principle, and will attach themselves naturally to a body that has political and social prestige. Wealth is power; rank is power; education is power; fashion is power; and Government connection is power. We do not at all deny that very much of the power thus accruing in England, is placed at the disposal of the Church of England, and that by virtue of it she is placed in a position differing materially from that of other bodies of Christians in England. But there are two questions that here arise. Is it right for the Episcopal Church of England or the Presbyterian Church of Scotland to have the monopoly of the worldly advantages accruing from an alliance with the State? Is it in accordance with the principles of religious liberty that one portion of the Church of Christ in England should have the advantage of other bodies in this way? This is one question. The Liberationist party believe that this state of matters is opposed to true religious liberty. They grudge the Church of England nothing that is really hers; but they contend that other portions of Christ's church are placed under severe disabilities by the preëminence thus accorded. The other question is this. Does not a Church thus allied with and dependent on the State forfeit spiritual advantages of far greater importance than any that thus accrue to her? We believe that she does; and it is on this ground that we for the most part base our argument for disestablishment. If some one shall say, these two positions neutralize each other; the established church has worldly advantages, the non-established spiritual, and the latter are far more to be desired than the former; let the nonconformists therefore be content,—they have no cause of complaint; if this be said, there is an obvious reply. The position of the disestablished church may be, in itself, better as regards spiritual power, and yet may be seriously embarrassed by the overshadowing influence of an established church. For instance her field of labour will be greatly restricted. It will generally be admitted that a Protestant church in a Roman Catholic country, will be very seriously hindered by the prestige which the Romish Church enjoys through the State alliance, although the spiritual power may be with the Protestant Church. So, in a less degree, will it be in a Protestant country.

The Church of Christ is in the world to show the importance and sufficiency of faith in God. Just in the degree in which that principle finds its embodiment in the Church, will the power of God be seen in connection with it. But when the Church enters into alliance with the State, and stays herself upon the resources and the power of Government, it will be very difficult for men to recognize this principle.

We believe that it will be greatly to the advantage of the best portion of the Church of England that her connection with the State be dissolved. Leaning upon the arm of her Beloved, she will come up fair as the moon, clear as the sun, and terrible as an army with banners. Through the State Alliance she is compelled to identify herself with Ritualism, disguised Romanism, and Rationalism. As regards truth there is a triangular and bitter war between these parties; and for the ministers of one there is no admission to the pulpits of the other parties; yet where they come in contact with the State all are one. The Evangelical portion of the Church of England professes to recognize the headship of Christ and his all-sufficiency; yet can she really believe that He is free to bless her while she is thus in vital union with those who are virtually destroying what she would build? What fellowship hath light with darkness?

That there has been a decided increase of earnestness and of active effort in the Church of England in the last century, no one can well deny; nor can any one well deny that the incentive to this came very much from the life and energy with which the Gospel was preached by other bodies. When Whitfield appeared there was scarcely a clergyman in London who would allow him his pulpit to preach from the text "Ye must be born again." The doctrine was as strange to them as it was to Nicodemus. Happily, times are altered. There is a large body of devoted men preaching Christ and him crucified to the evangelical portion of the Church of England. That they should dearly love the institutions and usages of that Church we can understand. For all this, we believe they are seriously fettered and hampered by their alliance with the State and with Ritualists and Rationalists.

SOME THOUGHTS ON HOLINESS.—IX.

WE now bring to a close what we have to say on this subject. I am the light of the world. Ye are the light of the world. Both expressions are from the lips of Jesus. I am no more in the world, but these are in the world, said he to his disciples when the time for his departure had come. The vine brings forth all its fruit through the branches, without them, none. When Jesus says to his disciples, Ye are the light of the world, he adds, Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven. If the world is to know Jesus as the light of the world, it must be by means of the transparent lives of his people, transmitting the fulness of the light of Christ, even grace for Christ. Christians are to represent Christ and his salvation to men. They are his witnesses to furnish men with proofs of his title to their confidence. If I do not the works of Him that sent me, believe me not, he says; and he virtually says, if these do not my works believe them not. Again, addressing his Father, As Thou hast sent me into the world, even so have I also sent them into the world. Let your light so shine that men may see it to be my light, and in view of your good works, the beneficence and purity and unselfishness of your lives, recognize Christ in you and glorify your Father in heaven. We are to walk as he walked.

Now, according to the manifestation of Christ in his people, shall be the triumph of his Gospel. Christ in you the hope of glory, or the glorious object of hope. The day-star in your hearts. This point is made very plain in the closing sentences of Christ's great prayer at the close of his ministry: "As Thou, Father, art in me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them, that they may be one even as we are one: I in them and thou in me, that they may be made perfect in one, and that the world may know that Thou hast sent me, and hast loved them as Thou hast loved me." Here we have plainly intimated what is that evidence which shall carry irresistible conviction to the people in the world, namely, the conformity of Christ's people to himself, establishing the fact of their oneness with him and with the Father and with each other. They are to be perfected in union with their divine Lord, which can only be by complete conformity to the mind in him, so that for them to live is Christ. As he could say, He that hath seen me hath seen the Father, so he would

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have believers able to say, He that hath seen us hath seen Christ. This it would appear is that demonstration for which the world waits, and will wait, until it is furnished.

Unbelief is characteristic of the world, as faith is of God's people. They will not accept as evidence of regeneration anything that they can at all account for on natural grounds. They see a good many Christians whose lives go far to demonstrate the truth of the doctrine; but even these Christians do not profess to be wholly changed, only in part, and the world concludes that they have been influenced by fear, or desire for religious reputation, or the felicity of circumstances, to reform in various particulars. The evidence, as far as it goes, is highly valuable, and our largest results are traceable to it; but there is no kind of comparison between the evidence furnished by a life redeemed from all iniquity, and that of a life partly redeemed. For it is the work of a divine Saviour that is to be attested; and men naturally expect that that work shall bear the stamp of divine workmanship. When they hear the confessions of Christians as to their failures, this overweighs in their estimation the testimony furnished to the amount of help experienced. The Spirit of God shrinks from acknowledging those as his workmanship who are not guided by him in all things; and this is the reason why the lives of God's professing people are not more used by the Spirit in awakening conviction. A single act of disobedience on the part of an obscure Israelite, caused the host of Joshua to be defeated at Ai. A single ebullition of an unbecoming feeling on the part of Moses, hindered him from entering the promised land. Nay, this man of God was in danger of being cut down before he could even appear before Pharaoh in behalf of his brethren. Here we see why the sentence so often occurs, Be ye holy for I am holy. Men are to learn my holiness through yours. That they may glorify your Father in heaven. That they may see that he has power and a will to deliver his people entirely from that which is his great enemy and theirs.

We would earnestly invite our readers then to prove for themselves what is the good and acceptable and perfect will of God in this matter. Let them first ask themselves, each one, Am I willing to be separated from all sin? Do I really desire entire holiness, and am I willing to be sanctified at whatsoever cost? If they find that they are, let them then ask God if he is willing to give them what they desire, and to give it now. Willing that they should be holy and without blame before him in love, sanctified wholly, and their whole spirit, soul and body preserved blameless till the day of Christ. If they get an affirmative here also, then let them at once, under the teaching of the word, seek this great blessing; and we shall be exceedingly thankful if anything we have written on the subject may be of help to them in their search. There may be delay, caused by wrong apprehensions on their part, needing to be removed, generally by some unsuspected motion of self-will; but their hunger and thirst for righteousness shall be fulfilled. In almost all instances, the blessing, the full realization of Christ as made unto them sanctification, will come in an instant of time. And when they have attained it, let them acknowledge it to the glory of God, nor dream of hiding this great light under a bushel.

PERPETUAL MIRACLES.—II.

Suppose there was extant some document that dated from A. D. 1000. There can be no question of its antiquity, for it was known at the time and has been referred to in each succeeding century by well-known writers, and quoted by them so largely that every sentence of it can be verified in this way. In this work we find a prediction running thus:

The Italic lion Good-party shall enter France as a lamb, and build of blood and bones a tower the like of which was never seen; but it shall be overthrown by a mine dug with English spades and powder and Prussian pickaxes and fire at Waterloo; the son of Glaucus receives the trustful lion and conveys him to the daughter of Constantine, who counted six and buried him between Africa and America; many buried thrones shall re-emerge in the earthquake.

This of course would be unintelligible during the centuries intervening between the date of writing and this present century, when men would find in it a remarkable prediction of Napoleon Bonaparte, a Corsican by birth, Italian by descent, entering France as an unknown individual, rising to an unapproached preëminence, overthrown at Waterloo by English and Prussian arms, conveyed away in H. M. Ship *Bellerophon*, and doomed to spend the six remaining years of his life at St. Helena. Men would recognize this as a prophecy, and none the less so because it was unintelligible until it was fulfilled. They would remark that one or two of the matters might be explained as coincidences if they had not been accompanied by the other statements; but that the fortuitous concurrence of all the particulars mentioned, was simply incredible. There might be great difficulties in the way of receiving it as a prophecy, if the book made no claim to be inspired, and if no adequate reason for such an interposition of the divine foreknowledge could be discovered; but in the estimation of the great majority of men who would give attention to it, the prophetical evidence would be overwhelming. If we resort to the doctrine of probabilities, we find that countless millions to one would represent the improbability of such particulars combining in the prophecy and in the event.

Now this imaginary prophecy can give but a faint idea of the fulness of evidence embodied in many individual prophecies of Scripture. Before proceeding to illustrate this point, let us for a few minutes consider the copiousness, the multitude of these predictions of the Old Testament, written in the Hebrew tongue before that language began to be disused by the Jews, translated into the Greek language two centuries and more before the birth of Christ, and in this version made accessible to the whole civilized world. As the Jews generally rejected Jesus, it will be understood that their testimony is that of enemies, and if their Scriptures could have been altered (in the nature of the case, an admitted impossibility) they would have been altered in another direction altogether.

What is affirmed then is that the Old Testament books, written, the very latest of them, nearly four centuries before Christ came into the world, contain predictions as follows:—

1. That a Messiah should come.
2. When he should come.
3. That he should be God and man together.
4. From whom descended.
5. Born of a virgin.
6. Where.
7. One like Elijah to prepare his way.
8. He should be a prophet.
9. Should preach in Galilee.
10. Should work miracles, the nature of these being specified.
11. How he should enter Jerusalem.
12. Should be poor and despised.
13. Should be betrayed.
14. By one of his disciples.
15. For 30 pieces of silver.
16. With which a potter's field should be purchased.
17. Should suffer pain and death for the transgressions of the people.
18. Should be cruelly mocked and derided.
19. That vinegar and gall should be offered him.
20. That his garments should be distributed.
21. Lots cast for his vesture.
22. Not a bone broken.
23. Yet pierced.
24. His hands and feet pierced.
25. Surrounded by the ungodly in his death.
26. Scourged.
27. Struck in the face.
28. Spat upon.
29. Without posterity.
30. Die with malefactors.
31. Be buried with the rich.
32. Misunderstood by his own.
33. Lamb-like in silence and patience.
34. Not imprisoned.
35. Not fairly tried.
36. An offering for sin.
37. Should rise from the dead.
38. Should ascend up on high.
39. Should pour out his Spirit.
40. His people a willing people.
41. All people blessed in him.
42. His kingdom an everlasting kingdom.

It was prophesied that he should be a Prophet and Legislator like to Moses; reign over Jews and Gentiles; a Teacher; a Priest for ever; a Saviour; a Mediator; an Intercessor; a Shepherd; a King, higher than all others; a friend of the poor and needy and oppressed; all nations should desire him; all nations should know him, though at first they should despise and reject him.

A good many of these predictions will be found clustered together in Psalm xxii. and Isaiah liii.; the remainder are scattered through many of the other books.

WHAT IS TRUTH?

And devoured them. (Rev. xx. 9.) These are as the sand by the sea, innumerable. What is meant by this devouring fire? Not literal fire. If we suppose this countless population of the four quarters of the earth suddenly killed, burnt up in flames from heaven, we have them immediately restored to life in *v.* 12. This fire is something of the nature of testimony from heaven, like the fire on Mount Carmel, showing them in their true light to themselves, and tearing away the 'deception' said to have been practised on them by Satan. If we supposed verses 1-10 parenthetical, *v.* 11 would join naturally on with chap. xix. But they can hardly be so treated, for the devil must follow the beast and the false prophet into the lake of fire. As in the distance, in Alpine scenery two mountain tops appear contiguous to each other, but when we reach the summit of one of them, we see the other in the distance and discover the valley between, so it is with regard to prophecy. We need to come up to the events before

we can disentangle them one from another, and it is wisest to be content to be ignorant until we reach the necessary position for viewing all, being sure however that we grasp the knowledge which belongs to our present position.

The earth and the heaven fled away. (11.) Man looks upon the works of God apart from God. The effect of sin is that man is without God in a world made by God. The effect of the banishment of sin is shown by the seraphim: "The whole earth is full of thy glory." Of him, through him and to him are all things. When God is revealed in his glory, the merely material will disappear, and God shall be all in all, all in everything. In Peter ii. the heavens and the earth are the subject of conflagration, here they are represented as fleeing away into nothingness before the manifested glory of God. God shall be universally revealed. Everything shall speak of him. 'Whither shall I flee from thy presence?' will be the feeling of all the unreconciled.

Those things which were written in the books. (12.) When Christ shall appear in all the glory of the Godhead, all will be immediately convinced of sin, every mouth shall be stopped and all become guilty before God. The true nature of sin will be perceived the very moment when the glory of God is revealed; and there will be all the aggravation arising from the consciousness of having persistently refused to see this glory as exhibited in the Gospel. Conscience will be quickened at once into true life; every man's heart shall repeat in tones of thunder the requirements of God, and shall overwhelm him with the recollection of all his transgressions. All the false standards that are now current among men and in the church, will be annihilated. Men will judge themselves by their actual works as compared with their real obligations, and shall be conscious of God's condemnation. The book of life is opened at the same time: believers will be manifest as the sons and daughters of God; their conformity to Christ will be apparent, and every tongue will pronounce them blessed.

Death and hell were cast into the lake of fire. (14.) The death here mentioned is that whose destruction Paul announces: the last enemy that shall be destroyed is death. Men will take the fruit of the tree of life and live for ever. Hades means the temporary abode of departed spirits, unsaved; no further need of this.

Prepared as a bride adorned for her husband. (xxi. 2.) Exactly as in xix. 7, when the marriage-supper of the Lamb was announced. Who can suppose that here are two distinct periods of time separated by 1,000 years? The holy city here can be no other than the beloved city, xx. 9.

He will dwell with them and they shall be his people and he their God. (3.) These promises of the Old Testament are quoted in 2 Cor. vi., where Paul speaks of them as given to Christians that they may cleanse themselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of God. The bride is prepared, adorned for her husband, without spot or wrinkle or any such thing, through faith in these promises, and when she is thus prepared, then is the tabernacle of God manifestly with men. We shall be like him. Each one shall be to the other a revelation of God, and we shall love God in one another; and the perfections of God shall be manifest through each to all.

God shall wipe away all tears from their eyes. (4.) Isaiah (xxv. 8) saw this day afar off, 25 centuries ago. It is embosomed in prophecies relating to the destruction of Babylon, and the establishment of a city with salvation for bulwarks, with gates opening for the righteous. Thus all Scripture is bound together, not merely at the places of contact, but by bands and ligaments stretching over centuries and millenniums.

Write, for these words are true and faithful. (5.) Just before, He that sits upon the throne says, I make all things new. And after the command to write, he says, It is done. As the first creation was by the word, so the new creation shall be. By this word, now in our hands, the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

I will give unto him that is athirst. (6.) Christ is still saving men; the Gospel is still preached. In reading these chapters we must put away the idea of chronological succession. A revelation is made to the prophet and he writes it down. Another revelation is made, perhaps expanding the first, or putting it in some new light, and this also is written. Then another and another.

The fearful. (8.) They who are hindered by their fear of man, their deference to man, from confessing Christ openly and fully. They are here placed in opposition with 'him that overcometh,' who inherits all things.

Sorcerers. Spiritualists.

One of the seven angels which had the seven vials. (9.) This fixes the time. The manifestation of the bride, the Lamb's wife, the new Jerusalem, is at the time when the false woman, Babylon, is revealed in her true colours and overwhelmed.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

MY DEAR "GUARDIAN,"—Several years ago a long voyage round the Cape gave me welcome leisure to study the book of Revelation in the original Greek and without commentaries. Reaching the eighth chapter I came to think of the most destructive agencies that have commenced their work among the human race. Drunkenness seems certainly to be one of these in our days, and, the Revelation lifting the veil, it struck me that the secret of the dreadful power of intoxicating drink is unveiled under the symbol of the third Angel's trumpet, vv. 10, 11. The star's name is *apsinthos* in Greek, and I remember wondering at the time whether the Parisians had in derision of the Word of God chosen that name for *their* preparation of bitters. It is certainly more appropriate than the false name they have given to brandy.

You will probably be surprised after this to hear that I am not an advocate of total abstinence. But I could never include pure wine, one of the Lord's good gifts, under that star *apsinthos*.

I do not mean to say with the above that we are now standing under the third angel's trumpet. The conclusion I have arrived at is that, as the *world*, the godless world, is ripening towards the great harvest-day, the judgments sent to bring sinners to repentance are becoming more numerous and intensified. While formerly great calamities used to come singly and at long intervals, they now seem never to cease, but come in quick succession, and now and then all together. This I would accept as a sign that we are very near the beginning of the end.

I do not think that the Lord intended to unveil the *time* of His coming in the Revelation, but praying and waiting for Him daily,

I am yours, &c.,

D.

Epitome of News.

SATURDAY, JUNE 14, 1873.

—The following is suggestive. "H" in the *Times of India* mentions the 5th Regiment M. N. I. as "an example of what sepoys can do." "Some years ago, when the regiment was stationed at Belgaum, the men built excellent houses for themselves, and assisted in building temporary barracks for the European soldiers, while their workshops could scarcely be surpassed even in England; and all this was at no expense of military efficiency. The regiment was all that it ought to be on parade, and it enjoyed its recreations and holidays as soldiers should do. It presented the spectacle of a regiment with masons, house-builders, wheel-wrights, carriage-builders, and boot-makers producing work which the first workmen would not be ashamed to own. They are fine men and well set up, and mainly for the reason that they employ themselves usefully, instead of sleeping half the day. There is another advantage derived from their time being filled up, that such a thing as a defaulter is seldom or never heard of in the regiment. This is an instance of what natives can do if properly directed, and I need scarcely say how well it would be if all Indian regiments were trained in the same manner. Do let us see our native army turned into some use. Why not instruct the men to be sappers and miners? It would take but a very short time. The monotonous life they lead in most native regiments wears them out, and leaves little or no strength in them. The Romans not only made their soldiers sappers and miners, but on one occasion, when hard pressed for boatmen for their galleys, they had them instructed in handling the oar. If we followed the example of the Romans, our native army, instead of costing the country a very large amount of money for doing next to nothing but police work, would save us as much in expense as it would gain in effectiveness. We have now established our position in India more than 100 years. Have we one good road in the country? No! Even in the Deccan, where stone is to be had in *every direction*, the roads are not fit to march over during the monsoon. The Government have already commenced giving European officers of Native Infantry charge of companies of sappers and miners: then why not have the whole army taught the same duties, and have them all over the country? Each European officer might have so many miles of road under him, and have to inspect it so many times during the month, each time sending in a return of the work accomplished. The commanding officer, accompanied by his staff, viz. quartermaster, adjutant, and doctor, to inspect the whole of the work. By this means we might have good roads and cheap railroads all over India, and effect an enormous saving in the expenditure."

—The *Lancet*: "In the recent debate on the Workshops Acts in the House of Commons, Mr. Mundella spoke effectively as to the deteriorating influences operating on the *physique* of the French labouring classes—influences distinctly traceable to excessive toil, particularly among the women and children. A recent commission had shown that in some districts of France 4,000 out of 14,000 conscripts, and in one district 14,600 out of 24,600, had been rejected as unfit to bear arms—the disqualifying characteristics being dwarfed stature, special infirmity, and deficient vital power. The protracted monotonous drudgery on Sundays and saints' days, to which the small French landholders will subject themselves, their wives, and their children, is something incredible; but the phenomenon of passive submission to the most grinding labour becomes yet more remarkable in the manufacturing centres. For France the remedy for this state of things is of even greater importance than for Germany and Switzerland, where effective measures are already in force to mitigate the severity of female and juvenile labour. Profligacy in the great cities, from the capital downwards, and toil, degrading at once to mind and body, in the manufacturing and rural districts, are not precisely the conditions under which France will resume her place in the political foreground, rebaptize Elsass and Lothringen as Alsace and Lorraine, and repeat the boast that when she is satisfied Europe is at peace."

—*Christian Advocate*: "A few weeks ago the name of the well-known firm of Phelps, Dodge, and Company was in all the papers, coupled with the most damaging allegations of fraud committed by that house against the General Government. It was painfully interesting to notice with what ill-concealed satisfaction the scandal was passed from paper to paper and from mouth to mouth, accompanied with sneers at the religious reputations of some of the chief members of the firm. We preferred to await in silence the developments that time was sure to make, than to attempt to reach a conclusion on incomplete information. Nor have we waited in vain, but time has fully justified our best hopes in the matter. These points appear now to be pretty well established:

1. That the damaging accusation originated with one of the late clerks of the firm, who by presenting garbled extracts from their books made out a *primâ facie* case against them.

2. That had the case been as pretended, there would have been no proof of intentional fraud, since on account of the complexity of the revenue laws one may with the best intentions go contrary to their demands.

3. That the whole amount of under-valuations that can be made out is less than $4,000; while much larger over-valuations by the Government during the same time is shown on the other side. Perhaps the firm may be made to suffer in the case, for in a conflict between the Treasury Department and an importing house the advantage is all on one side. Technical irregularities, as judged by the officers of the Customs, may possibly be made out, and their extremest penalties demanded; but the defendants in this case will certainly save what is above all else valuable to themselves—their good name."

—The *Lancet* states that "a chemist and druggist named Foster, living at Preston, has been summoned for the twenty-fifth time for the non-vaccination of his child. It would perhaps be well for the authorities to consider whether it is worth their while to take any more trouble about Mr. Foster. He probably enjoys being summoned, and looks upon it as a form of martyrdom. He should be deprived of this enjoyment."

—*Times of India*: "A very enterprising native Hindoo gentleman has commenced the manufacture of lucifer matches in Bombay. He has gone to considerable expense in getting out the machinery from England, and having it put up and in working by that experienced engineer, Mr. Addis. Boxes of well-made matches, the size of the 'Bryant and May's' boxes, full to the brim, may now be purchased at the cost of four boxes for one anna, one-half the price of the imported boxes."

Monday, June 16.

—Persian Correspondent of the *Times of India*, 30th May: "Shiraz is in a state of anarchy; robbery, murder, and acts of depredation are the order of the day. It is most likely that traffic will stop until order is restored: so much for the Shah's injunctions to keep quiet. Locusts at Bussorah are destroying the date crops."

—"Major P. H. LeGeyt, Acting Political Agent, Mahee Kanta, reports to Government that on the 30th May a flight of locusts passed over the place, coming from the south and going in a northerly direction. Captain Goodfellow, Acting Political Agent, Kutch, reports, May 26th, that a flight of locusts had been for the last two days passing over the town and the surrounding villages. The clouds of these insects were not very dense; they were travelling in a north-east direction. The Collector of Hydrabad writes to the Commissioner in Sind on the 30th May that 'small flights of locusts have crossed the Hala and Dera Mhobut Talooka, but without causing any damage. Their appearance had, however, caused an uneasy feeling amongst the people, which will probably prejudicially affect the area of Kharif cultivation.'"

—The U. S. Consul writes a letter to the *Times of India* on the subject of the sailors having been tied up by their thumbs: "The punishment had been so terribly severe that one of the men had amused himself dancing a hornpipe, and one of the European policemen informed me that, in order to judge of the nature of the punishment, [illegible] went home and triced himself up for ten minutes or more, and found it not at all injurious, particularly unpleasant—of course, rather irksome."

Notwithstanding this assurance, we fear that many will still be sceptical, and will think it both "injurious" and "particularly unpleasant."

—*Friend of India*: "In an article on Miss Akroyd's letter to Baboo Keshub Chunder Sen, the *Howrah Herald*, a native paper, makes unconsciously the following contribution to the discussion on the relation between the secularism of Government and the morality of non-Government education:—

"'Morality bereft of religion can never secure the end we indicate. No amount of moral teaching, unless aided at every turn by a sentiment of religion, can keep in subjugation the natural man. We do not say this with particular reference to Miss Akroyd herself, but we say it in connection with the secular character of the proposed school. Has Miss Akroyd taken into consideration the religious condition of our young men who come out daily from our colleges and schools? When we ponder over their condition we are filled with alarm as to their future state. We tremble to think that the *alumni* of Miss Akroyd's schools should be placed in the same position. A boarding-school, especially for young ladies, where conflicting and different phases of human character will meet and live together, without the sanctifying influence of religion, is what we can never understand, and to which we can never subscribe. In this particular instance it is fraught with serious evil, for here we have the most unedifying spectacle of an English lady (who is supposed to be professedly a Christian) setting up herself as a teacher of non-Christian females, and jealously setting aside the only real education, which above all other education should be imparted to them in a non-Christian country. Has Miss Akroyd weighed these considerations and pondered over them seriously? We do not care a button as to what her own faith or creed is. Supposing she is of no settled faith, is she justified in a non-Christian country to set aside at least the minor considerations of expediency? We fancy not. We repeat, we tremble for the future of our wives and daughters. We would heartily wish that some sort of religious instruction should be imparted."

—"There has been a terrific hail-storm at Kohistan. A hundred goats were killed by the 'stones,' some of which weighed 'half a maund.'"

—*Sûlabá Samachar*: "Writing on the common use of obscene language, a subject more than once dwelt upon in the columns of this journal, the editor observes that, although the offence is punishable under the Penal Code, it is doubtful whether any one has ever been brought to justice for it; and yet this sin is daily causing the ruin of hundreds of boys and girls. With a view to check the practice, the editor proposes the appointment of unpaid inspectors, after the manner of the Society for the Prevention of Cruelty to Animals, whose duty it shall be to report to the police the names of all persons whom they may detect making use of obscene language, and hand them over to the Magistrate to be dealt with according to law."

We are inclined to believe that the native police are about as great sinners as any in the matter of obscene language. The editor of this paper calls upon English journals for the support of his proposition.

Tuesday, June 17.

—*Telegram, Aden, June* 14: The S. S. *Cashmere* arrived to-day from Zanzibar, bringing news that the Sultan has signed Sir Bartle Frere's Treaty. H. M. S. *Glasgow* had not then arrived at Zanzibar. Lieutenant Hamilton of H. M. S. *Briton* carries the Treaty to England.

—"The ship *Montpelier* has been wrecked at Alibaug, at the same place where the *England* was wrecked last year. It is supposed that this vessel also mistook the place for the entrance to the Bombay harbour. It is stated that she was loaded with timber for Bombay, whither she was sent under charge of Captain Baker. On the 28th April that gentleman died at sea, and the charge devolved on the first officer. All went comparatively well until last Sunday afternoon, when she ran ashore in her present position, about a mile from shore and close to the Alibaug Fort. How she came to do so it is difficult to say, but probably the reason given will be that all the land in the vicinity of the harbour mouth presented a very hazy appearance on Sunday."

—It is stated that "the fact of Dr. Hooker having rejected his work on the Flora of India has so affected Dr. J. L. Stewart, Conservator of Forests in the Punjab, that on Friday last a medical board at Lahore not only pronounced that his life was in danger, but that his reason had left him. He has been sent, for the present, to Dalhousie, but very little hope is entertained of his recovery."

—Poona correspondent of the *Indian Statesman*: "As the communion service was about to commence in the Convent Chapel last Thursday morning, an aged member of the congregation suddenly dropped down in the Convent compound, and was carried out dead. I have heard since that he was a Mr. Cabral, about 70 years of age. He was about to partake of the communion, but the preparatory fast proved too much for him, at his advanced time of life, and he fell down in a faint, from which he never recovered."

—The *Bengal Christian Herald*: "We are exceedingly sorry at the loss of our excellent friend Baboo W. C. Mookerjea, but this is no small consolation to us, and to all our Christian readers, that he died 'the death of the righteous.' A month before that occurrence, when a friend, with the view of awakening him to his duties, asked him, 'Woomesh Baboo, the doctors say your case is a very difficult one, but what do you think of it yourself?' he replied, 'Brother, I had some hope of recovery before, but now I have none.' The friend asked, 'Do you pray for your recovery?' To which he replied, 'I pray, saying, Lord, let thy will be done.' Then the friend asked him 'Are you prepared for death?' He replied, 'What do you mean by preparation? Jesus Christ is my only preparation.' During his illness, Jeremy Taylor's 'Holy Living and Dying,' and the Word of God, were his constant companions, and very great delight he felt in singing hymns and hearing them sung by others. He seldom talked of anything but things eternal, and never doubted for a moment the love of Christ to his soul. He firmly believed that His infinite merey could not cut him off. His love to the cause of Christ was strong to the last. 'If I recover this time,' he often said, 'I shall devote myself more thoroughly to the work of my Lord.' While even unconscious, he cried out, 'Victory to Jesus, Victory to Jesus! let it be said every where in the world, Victory to Jesus!' Before his head had become affected, which took place about ten days before his death, he was regular in his private and family worship. Every morning, after washing his face, he used to ask all about him to retire and leave him alone for a short time, after which he used to ask a friend, who lived with him in the same house, to conduct the family worship."

Wednesday, June 18.

—We abridge from the *Daily Telegraph* the following remarkable narrative of Arctic exploration:—"The *Polaris*, as may be remembered, was fitted out two years ago by the Americans for the purpose of seeking a way to the North Pole by Smith's Sound, and when she left New York it was stated that no finer or better-equipped craft had ever started on an Arctic expedition. She left Tessinsak on the 24th of August 1871, and made her way through Smith's Sound as far as lat. 82°16', which would be about half-way up Kennedy Channel, and twenty-nine miles short of Parry's farthest point. Driven back, the vessel became frozen in nearly a degree to the southward; and while there Captain Hall, who was in command, started on a sledge journey northwards; but he got no further than the old spot. He seems, however, to have satisfied himself that he would find an open sea there when the warm season came; but, on returning with his sledges, he died suddenly, under circumstances which are said to be very suspicious. The *Polaris* appears to have remained fixed from this date, namely, the 9th of November, till June of 1872, being under the command of the next in rank, Mr. Buddington. On the 8th of June an attempt was again made to get northwards; but the party returned overland, abandoning their boats, without any other results. On the 12th of the following August, without going a knot beyond 'Polaris Bay,' Mr. Buddington sailed homewards, having only two boats left. He drifted down among floating ice to lat. 77 deg. 35 min., when a violent gale arose, and drove the ice upon the vessel. She was so badly nipped that they expected her to go down, when the ice opened again, and orders were given to land the provisions and gear upon the pack. Just when a great part of her stores had been put upon the floes, and these fifteen men with the Esquimaux were standing upon it, the pack opened, and the ship was driven away into the darkness and storm. Once the castaways under Lieutenant Tyson caught sight of their vessel during the next forty-eight hours, and expected that she would come to pick them up. But, for some reason or other, she never again approached, and when last seen she was rounding a point to the north-west. The first effort of Mr. Tyson was to reach the land; but he was forced back upon his floe, and lost a boat with half his provisions. Happily, he found these again; and during last September and October the party was confined to their island of ice, upon which they built snow-houses, and lived as well as they could. They succeeded in killing a few seals, which gave them a little oil for lamps and blubber for fuel. They almost reached the shore again on the 1st of November, but a gale sprang up and split them away from the land, and then they drifted down through Baffin's Bay and Davis' Straits on their ice-island. All through the dreary black Christmas time they lived upon this cold raft; and, still drifting southwards sometimes, and sometimes back again, as the wind blew, they got into the month of February, subsisting chiefly by this time on birds. March brought them seals again in small quantities, and a few bears, but food was so limited that even the skins and entrails of whatever they caught were gladly devoured. When this supply grew a little more plentiful, a strong westerly gale blew, and in the latter part of March broke up their floe, until, having originally been five miles in circumference, it was now reduced to a mere fragment of twenty yards in diameter. They still, indeed, possessed a boat, and they took to this on 1st of April last, being obliged, however, to abandon the greater part of the meat, ammunition, clothing, and skins which they had saved. They reached the landward ice on the 3rd April; but, the day after, a heavy north-easter blew, which broke it up into small 'pans' or fragments, and upon these they had to float for many days, being now reduced almost to starvation. On the 21st of April they saw a polar bear, and their eagerness to get it was so great that all lay close on the ice, in imitation of seals, so as to tempt the animal within gunshot. It was killed, and helped to sustain them until the boat could be safely put into the water again, upon which they embarked and 'steered westward all they could,' hoping to make the coast of Labrador, and thus get the relief of firm earth to tread. They were closing in with the land off Grady Bay and Wolf Island, when the *Tigress*, in a dense fog, ran right against the floe to which their boat was tempo-

rarily moored. This providential occurrence—for neither steamer nor castaways saw each other until close together—happened in lat. 53 deg. 35 min. North, so that the forlorn company had actually drifted and boated more than twenty-three degrees—over sixteen hundred miles—to a point midway upon the Labrador coast. It is declared in a telegram which we have received from New York by cable, and which we publish this morning, that the further statements of this rescued party give reason to believe that Captain Hall was put to death by some persons on board his ship, to prevent him—such appears to be the theory—from prosecuting his search beyond the unknown gates of Smith's Sound."

—*Times of India:* "The chief constable and other police officers of Niphar, in the collectorate of Nassick, were tried there, before the Sessions Judge, on a charge of torturing to death one Yamajee to extort confession with regard to the theft of Rs. 11, alleged to have been committed by him. After ten days' sittings the case came to an end Saturday evening last. The charge being proved, the chief constable was sentenced to ten, the jamadar to five, the havildar to three, and a sepoy to two years' imprisonment with hard labour. This chief constable has been a schoolmaster, and it is said that only three months ago he got his chief constableship through some favourable recommendation."

—The *Times of India* "regrets to learn that Mr. Atkinson, the District Superintendent of Police, Balaghaut, Central Provinces—who was recently shot through the body by a sepoy whom he had reduced in rank for misconduct—died on the night of the 15th instant from the effects of his wounds."

—*Jam-i-Jamshed:* "Colonel Phayre attempted to persuade the Maharajah to adopt immediate effective measures to improve, and if possible to remodel, his state. Mulharrao promised compliance, but showed no signs of any active movement, and attempted, as is reported, to win over the Resident on his side, in which he failed. The straightforward character of the Resident came to the knowledge of the poor, oppressed people, in course of time, who flocked to him with accounts of their grievances, and petitions. Colonel Phayre is a shrewd and upright officer, and we may fairly expect to see something good at his hands in connection with the Baroda State."

—The same: "Hitherto it was the custom to supply provisions to the Resident of Baroda at the expense of the Durbar. The new Resident however has, we hear, declined to accept anything from the Durbar, on the ground of his being an officer of the British Government."

—*Lucknow Witness:* "Beyond all doubt, missionaries in India have too often fallen into the mistake of trying to organize churches on the exact model of those in which they have grown up at home. They have built places of worship by far too costly for the humble little congregations of Native Christians; they have trained Native Pastors who cannot live on any salary which their congregations can raise for them; they have introduced religious services in which the European can see an unpleasant imitation of the worship of his home church; they have stifled spontaneous effort by attaching a salary to nearly every branch of Christian labour; they have introduced an immense amount of machinery, nearly all of it on the home model, and have succeeded at last in organizing a goodly number of respectable, but not very vigorous, Native Churches. There are some conspicuous and noble exceptions, but on the whole we fear the Christianity of India is too much of an exotic. Its machinery must be very greatly simplified, its expenses reduced, and it must be trusted to develop itself freely in the new conditions in which it is being tried."

—The *Pall Mall Budget* thus puts the "Free Church of Scotland difficulty:" "The discussion on the 'mutual eligibility' scheme, which threatened to cause a disruption in the Free Church of Scotland, commenced in the General Assembly of that body on Wednesday. The proposal was that ministers in the Free Church, the United Presbyterian Church, and the Reformed Presbyterian Church should be mutually eligible to accept changes in congregations belonging to either of the others. It was asserted that in the event of the leaders in the Assembly on the union side persisting in forcing on their scheme, Dr. Begg, who leads the anti-union opposition, and his followers would enter their protest by leaving the Free Assembly Hall, as Dr. Chalmers and his followers did St. Andrew's Church in 1843. They would not, however, leave the Free Church, but claim that they represent it, and, retaining their churches and manses, would throw on the mutual eligibility party the responsibility of attempting to dispossess them. They would also claim all the heritable property and funds of the Free Church, on the ground that it was the union party who were departing from the constitution of that Church, and breaking the contract between its members. The turn the discussion has taken, however, has led to a hope that the threatened disruption will be averted by a compromise."

—*Overland China Mail;* JAPAN: "The rage for foreign live stock still continues, and rabbits, &c. fetch fabulous prices. The Christian prisoners have nearly all been restored to their homes and civil rights.—Buddhism is, it is said, to be tolerated in future.—The Mikado's palace at Yedo was totally destroyed by fire on the 5th instant, and it is said that several ladies of the Court perished in the flames. A new building is to be erected on a European model.—The provincial Governors have assembled at Yedo to discuss the financial condition of the Empire.—The first Englishwoman married to a Japanese has landed in Japan.—Missionary efforts are reported as yielding small results.—Rinderpest has appeared at Kioto.—A letter has been addressed by a native official, high in office, to the Central Government, pointing out the advantages of opening the interior to foreigners. The authorities, however, 'defer its consideration.'"

—*Journal of Applied Science:* "Mr. Wendell Phillips has delivered a brilliant discourse on the 'Lost Arts,' a subject of surpassing interest, not only as treating of knowledge long since dead to the world, but as affording evidence that many of our newest discoveries were known and practised in ages of which history furnishes but meagre record.

"We give a brief extract from the lecture. The lecturer had made the most of his subject. Taking their employment of the mechanical forces, and their movements of large masses from the earth, we know that the Egyptians had the five, seven, or three mechanical powers, but we cannot account for the multiplication and increase necessary to perform the wonders they accomplished. In Boston, lately we have moved the Pelham Hotel, weighing fifty thousand tons, fourteen feet, and are very proud of it, and since then we have moved a whole block of houses twenty-three feet, and I have no doubt we will write a book about it; but there is a book telling how Domenico Fontana, of the sixteenth century, set up the Egyptian obelisk at Rome, on end, in the papacy of Sixtus V. Wonderful! Yet the Egyptians who quarried that stone had carried it one hundred and fifty miles, and the Romans brought it seven hundred and fifty miles, and never said a word about it. Mr. Batterson of Hartford, walking with Brunel, the architect of the Thames Tunnel, in Egypt, asked him what he thought of the mechanical power of the Egyptians, and he said: 'There is Pompey's Pillar; it is one hundred feet high, and the capital weighs two thousand pounds. It is something of a feat to hang two thousand pounds at that height in the air, and the few men that can do it would better discuss Egyptian mechanics.' The Suez Canal absorbs half its receipts in cleaning out the sand which fills it annually, and it is not yet known whether it is a pecuniary success. The ancients built a canal at right angles to ours, because they knew it would not fill up if built in that direction, and they knew such a one as ours would. There were magnificent canals in the land of the Jews, with perfectly arranged gates and sluices."

THURSDAY, JUNE 19.

—Home Intelligence; May 30: The West Coast of Africa mail reports that the Ashantees have been defeated with heavy loss.

A disastrous fire in Grosvenor Mews has caused the death of seven persons.

The imprisonment of sixteen women by the Chipping Norton magistrates on a charge of intimidation has created much indignation.

The O'Keeffe-Cullen libel case has ended in a thoroughly Irish verdict—it being against Cardinal Cullen, with damages for the plaintiff one farthing.

At a conference held at St. Mary's Hall, Coventry, in connection with the Society for the Propagation of the Gospel in Foreign Parts, the Rev. Cave Jones, missionary from Calcutta, who gave his experiences in India, stigmatized the reception in this country of Baboo Keshub Chunder Sen as unworthy of a Christian nation.

—The *Lancet:* "A duel was fought with cavalry pistols, in Algeria, a few weeks ago, between Dr. Maurin and a newspaper editor, when the former gentleman was severely wounded in the thigh. The ridiculous affair was characterized by even more than usual Gallic ostentation, both combatants advancing towards each other from a given distance like dancing-masters, but thoroughly convinced that they displayed courage and *élan*."

—*Christian Review*, Melbourne: "Among the items of news relating to the Presbyterian Church of Victoria since last number of the *Review* was issued, we have to notice the arrival among us of the Rev. George Smith, a Chinese missionary. Mr. Smith has been in the service of the Presbyterian Church in England, and has been prosecuting his labours for fifteen years in Swatow, in the south of China; he succeeded the late Rev. W. C. Burns. Having reached these shores by the last overland mail ship, Mr. Smith was introduced to the Melbourne Presbytery at their last monthly meeting, when he gave a very interesting address, kindly placing his services at the disposal of the brethren during his short residence in Victoria, for the purpose of awakening an interest in missions to the Chinese."

FRIDAY, JUNE 20.

—*Pioneer:* "On Friday last, at the Criminal Sessions of the High Court, Calcutta, Thomas O'Toole was found guilty of fraudulently signing bills of exchange with signatures purporting to be those of the Treasurers of the Society for the Propagation of the Gospel, and sentenced to four years' penal servitude, to commence after the expiry of the sentence he is undergoing of six years' penal servitude."

—*Indian Statesman:* "The total number of pupils receiving instruction in Government educational institutions in Bengal is, according to latest returns, 196,216. The total number for Bombay is 179,867. Although there is thus no substantial difference in the number of scholars under instruction in the two Presidencies, the number of [redacted] European Educational Officers in Bengal is considerably more than twice the number sanctioned for Bombay."

—*Englishman:* "An inquest was held on the 13th instant touching the death of one Mrs. Anne Fluker, a European, and the wife of Mr. John Fluker, a Warder of the Presidency Jail. It appeared, from the evidence of Dr. Waller, Officiating Police Surgeon, that, in his opinion, the deceased died from the effects of alcoholic poison, and that the marks of violence on her person had nothing whatever to do with her death. Excessive drink, combined with the heat of the weather, contributed towards it; the latter, he might say, had accelerated it. Her husband found her lying insensible from drink on the cot. Subsequently he found that she had clandestinely obtained liquor from Rada Bazaar. Seeing her in that state, he struck her a few cuts with a cane in order to bring her to consciousness, hence the marks on her person. She had refused to get up.

"The Coroner having summed up the evidence to the jury, the latter, without retiring, returned a verdict that the deceased died from natural causes.

"The Coroner, in dismissing the jury, observed that before he was appointed Coroner he remembered once being present at an inquest and heard the jury, in a case almost similar to this, return the following verdict:—'Died by visitation of God, accelerated by excessive drink.'"

From the evidence in the present case, the verdict should have been to the effect that the death was caused by excessive drink accelerated by the heat of the weather.

—A Mr. J. E. Britton has been petitioning for a divorce from his wife, on the alleged ground of adultery, and the wife has been petitioning for a judicial separation from her husband on the ground of cruel treatment. The Honourable Mr. Justice Green considered the charges of cruelty fully sustained. "His Lordship was of opinion that the charge against Mrs. Britton of adultery did not bar her claim to a separation on the ground of cruelty, and granted the separation prayed for. But even as to the accusation of adultery, His Lordship said it was only just to Mrs. Britton to say that there were certain features about the evidence given on this point that would require very strong confirmatory evidence before he could accept the testimony of the two witnesses. He then decreed Mr. Britton to pay Rs. 50 a month as aliment, and Rs. 30 a month towards law-costs."

—Deaths last week, 269.

Selections.

THE LIBERATIONIST AGITATION.

The Great Annual Field day of the Liberationists is at hand, when their chosen Apostle, the Rev. EDWARD MIALL, M.P. for Leeds, will make his usual proposition in the House of Commons for the Disestablishment of the Church. The moment may be a favourable one briefly to recall to the minds of our readers the present state of the Liberationist agitation, and the real issues that are involved in the controversy. Too long did the friends of the Church, from a mistaken charity, permit the advocates for Disestablishment to circulate uncontradicted their fallacies and falsehoods with regard to the real facts of this question; but when they carried their warfare so far as to make this the controlling question in national politics, and to send out their emissaries into every quarter of the land as violent political agitators, stirring up strife and discussion, the friends of the Church felt they could no longer remain passive without unfaithfulness to God: and in the Church Defence Institution a machinery was set in motion by which clergymen and laymen could coöperate in spreading abroad true and correct views upon the subject, and in contradicting and counteracting the pernicious fallacies of the Liberationists. At the head of this movement the Bishops and Archbishops of the Church have placed themselves, and, although it is not yet two years old, the happiest results have already been achieved. Not only has a flood of light been thrown upon the whole subject, and an amount of information circulated, of which the people had previously no idea, but Churchmen and, we are glad to add, many pious Nonconformists have combined to resist an agitation which, under the guise of regard for religion, is in reality only introduced to subserve revolutionary political ends. The good effects of this are already manifest. Thoughtful Liberals have been led to see the true state of the case, and the effect has been well described by the *Pall Mall Gazette* in a recent article:—"Those who watch the signs of the times," says that able organ of moderate Liberalism, "can estimate the serious amount of additional strength which the proceedings of the Liberation Society and its allies, as inconsiderate as acrimonious, have communicated to the defensive side. They have succeeded in proving to all impartial judges the numerical weakness of mere Nonconformity. They have demonstrated that this numerical weakness is not redeemed by any superiority of intellect or education or resources. They have shown, statistically, that it is in fact the Church of England which educates and spiritually superintends the bulk of the poorer classes, and they have succeeded moreover in frightening away from their side those who might in a certain sense be regarded as their natural allies—the great sceptical body, by whatever name we may prefer to distinguish it. These are only too well aware that the little finger of Nonconformity—if it once had its own way—will be heavier on them than the loins of the Church." This is the testimony of no violent Conservative, but of a philosophic and, we will add, impartial Liberal journal to the result produced by the agitation of Mr. MIALL and his co-agitators. And, now, perhaps, we may profitably ask, in anticipation of Mr. MIALL's assault in a few days: "What has the Church done for the people?" She has brought the Word of God—beyond any other body—into the ears and within the knowledge of the people. She has established a great network over the whole country, so that there is not a single parish where there is not a minister of God's Word to hold forth the Word of Life—an agent in behalf of civilization, law, and order—one who cultivates the best interests of the community. When the country was grievously neglecting the interests of Education—when the State looked on indifferent, the Church stepped in and supplied education to 75 per cent. of the poor children. This is what the Church has done. She has supplied spiritual instruction to the people—not merely in the busy towns where voluntaryism *pays*, but in the remote and solitary country parts, where if the Church's faithful clergy did not raise their voice the sound of the Gospel never would be heard. She expends three millions annually in the education of the young, and has under her school-care more than two millions of the children of the people. And her energy, thank God, shows no sign of failing—on the contrary, it is every year strengthening. Since the beginning of this century no fewer than 4,300 churches have been consecrated, between 9,000 and 10,000 schools have been built, a large number of chapels have been erected, besides school-churches, orphanages, and almshouses for the poor. This is what the Church has done. It is no sect seeking the advantage of its partisans, but a beneficial institution, of God's own appointment, for the good, spiritual, and moral—ay, and material too, for its charities reach to the body as well as to the soul—of the entire people. And what does this institution for dispensing spiritual and social blessings throughout our populations cost the State? Nothing! Literally nothing! Some people think that the Church of England is a tax on the Consolidated Fund, and that its disestablishment would lessen the burden of taxation. They do not know that the Church lives on its own property, the endowments of pious charities in past ages, and that this great work of divine philanthropy costs the nation not a single penny. The advocates of the "voluntary principle," that assume to be the accusers of the Church, do not know, or choose to forget, that over five millions of pounds annually are contributed by churchmen for carrying out the work of the Church; but it is not the less the fact. Now, looking at such facts as these—and we might multiply them—is it well or wise to seek for disestablishment? Let us remember, when acid sectarians and rabid radicals assault our beloved Church, the immeasurable good she is doing to the whole country, and the sacred claims she has on the loyal and loving devotion of her own sons. When we recall these facts, the fallacies and falsehoods of Mr. Miall and the Liberationists will have small effect.—*Rochdale Times.*

LEARNING FROM THE MASTER.

BY MRS. PENNEFATHER.

(From Notes taken by a Lady at the Bible Class for Workers, held in Room No. 6, Conference Hall, Mildmay Park, on Friday afternoons.)

I would bring before you to-day a passage in our Lord's life that we have often referred to, which seems to carry such a direct message by way of *example* to workers that I think we cannot look at it too often. You will find it in the 11th and part of the 13th verses of the 9th chapter of St. Luke:—

> "And the people, when they knew it, followed Him: and He received them, and spake unto them of the Kingdom of God, and healed them that had need of healing. . . . But He said unto them (His disciples), Give ye them to eat."

There are four points I want to take out of this little sketch of our Lord's dealing with the multitude. We are always desiring to gather lessons as to the mode and spirit in which we should carry on our work for God—what our daily actings should be, how we may improve our plans, &c. When we are in earnest about anything, we naturally like to get the very best instruction in it. So God's dear labourers—men and women—who have put their hand to the plough in the Gospel field are very anxious to be taught the most successful way of going forward with the work they have begun.

From whom, then, should we seek our lessons but from the Master? Our Lord Himself is the *only* example of perfect humanity, not only as being free from defect, but in the sense of *completeness*. Complete humanity included both man and woman (Gen. i. 27, ch. v. 2), and our Lord's character combines the varied phases of both in such a way that you and I, as women, may look into His life and see in it instruction for *our* part of service, for Jesus not only took the preacher's place, but also the place peculiarly assigned to women—the place of lowly ministry—and women, studying His wondrous character, may see lines in it marked out for them to follow. Let us then gather out for our present instruction the striking points in this short narrative of what Jesus did with the multitude.

1st. We read, "He *received* them;" and this receiving was at a time when He might have been expected to refuse them. He received them—not as He received sinners who came to Him in His public ministry, but under peculiar circumstances, for He had paused in His weary work, turned aside for communion and refreshment, and the people followed Him and brake in upon His short season of retirement; so that there is something emphatic and striking in the words as they occur here—"He *received* them." That little sentence teaches us one of the hardest lessons we have to learn in daily life—*i.e.* to bear with interruptions. Those who are the most busy like the most careful organization—"so many hours for this," "so many hours for that," all arranged like a map, and "at such a time my work will be over." All this is quite unobjectionable provided it is kept within limits; but I believe that God's people in their arrangements should always leave a large margin to allow time and temper for interruptions. If our plans are too tight, this cannot be. I am not an advocate for overworking the brain or unduly tasking the powers of mind or body, and I greatly value order and organization; but this I would suggest, that it is unlike Christ to say—"I've done so much to-day, and I shall do no more; I've made a plan, and nothing shall induce me to alter it." I very much fear that there are cases in which this love of plan becomes a snare, and that Satan takes advantage of it to lead some away from simple obedience to God. We must be very jealous of saying "We can't be seen after a certain hour" when the honour of the Master is concerned. I heard when very young such a terrible instance of the evil of pertinaciously adhering to a rule like this, that it became a salutary warning. Oh, what a narrow path it is to glorify God in daily life, avoiding extremes on either hand; and what a lesson these few emphatic words teach us—"He *received* them"! Our Lord, after a long day's labour, had gone into a desert place to avoid interruption. He needed a little rest, and yet when the people came "He received them"!

2nd. *He spake unto them of the kingdom of God.* This was the theme of Jesus' communication to the multitude, and it gives us our next lesson—viz. the subject-matter of our teaching. I think this subject—"*the kingdom of God*"—has a much wider range than is sometimes assigned to it. When some teachers come to speak of "the kingdom," they pass over a great deal of practical truth, and draw exclusive attention to something far in the future. I believe all this is included—that great day we are looking for, when Jesus shall take to Himself His power and reign—the day of the glorious revealing of the Son of Man, when He who was buffeted and scorned shall be the enthroned Ruler of the earth,—but it seems a great mistake to leap over all intervening time in order to arrive at what lies beyond.

The kingdom of God embraces the whole teaching of the Gospel from the moment of its first proclamation. It is an interesting inquiry how far the Jewish mind realized the fulfilment of the prophecy of Daniel—"*In the days of those kings shall the God of Heaven set up a kingdom*" (chap. ii. 44). When the Lord announced, in His preaching, "*The* kingdom of Heaven *is at hand*," it is quite possible that learned, enlightened Jews, who had studied the Old Testament scriptures, would connect that announcement with the final kingdom which was to be 'set up:' for you know that the prophecy marks the time in the days of the Roman Empire, not when it was in its entirety, but when divided into those two parts which afterwards branched out into ten kingdoms (see Daniel vii. 24), and it was in this very time that our Lord appeared and declared the Gospel of the kingdom.—*Woman's Work.*

(To be continued.)

Miscellany.

—It is a remark of Neander's that the Scriptures are, in order to leave room for *faith*, designedly written "in such form as to give occasion for manifold doubts to the understanding which inquires independently of the religious consciousness and sense of need." This is only another form of putting the statement of our Lord, Unto you it is given to know the mysteries of the kingdom of heaven. Unto you who inquire, unto you who are willing to know, unto you who are willing to do.

—*Advance:* The true evidence of discipleship is knowing God. Other men know something about him. The Christian knows him, has him as a friend. And there is no substitute for this. Observances, beliefs, opinions, self-testing severities—all these are idle and prove nothing. If a man knows God, it is a fact so grand, so full of meaning, that he wants no evidence beside. All curious explorations and deep searches in this matter are very much as if a man were trying himself carefully to find whether he sees the day. If a man knows God in the revelation of his Son

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he is *ipso facto* full, and wants no more. Therefore, he should not even begin to be elaborate in his self-testings, or his questions about himself; the sign is a bad one. When the true day hath dawned, and the day-star hath risen in the heart, the man himself ought to know it without much trouble. Let thine eye be single, serve God, seek God, know God only, and thy whole body shall be full of light.—*Bushnell's "Sermons on Living Subjects."*

—The Rev. Wm. Arnot of Edinburgh, author of a number of excellent Christian works, and Editor of the *Family Treasury*, spoke at the Annual Meeting of the Liberation Society as follows: "Mr. Arnot said he was called as a witness to state some things about Scotland, which he knew very familiarly; and when he said he thoroughly agreed in their object he meant that it was the removal of the bonds and chains of the Establishment from their beloved Christian brethren who were groaning under it. He was not there in hostility to the Church, or any member of the Church. He came in love to them. He believed that when the Church of England was disencumbered of this Establishment she would rise and renew her youth. He liked their name. 'I confess,' said Mr. Arnot, 'I know very little about your nature—I mean this Society—but I like your name very much: "The Society for the Liberation of Religion from State Patronage and Control;" and I like the thing that I mean by it, and that you mean by it, as well as the name. We are emancipationists. I have seen a good deal of the people in America, both black and white, both before and after the emancipation there, and I have noticed this thing, that wherever there is slavery two classes of the people are deeply damaged; and the two classes are those who are oppressed, and those who oppress them. Now, when an emancipator comes, not only the masters look shy at him, but even sometimes the slaves, if they have been always slaves, won't have him. And now I am not surprised, and I am not angry, that my friends of the Evangelical Church of England look upon us as enemies and as hostile to them, but I am come to do them good against their will.' 'I was myself,' Mr. Arnot went on to say, 'a minister of an Established and endowed church in my youth. We felt all along that patronage which was imposed upon us, and we could not get rid of the burden; but still we did not think the mere fact of patronage, which was a grievance, made it unlawful for us to remain in the Church when we found ourselves brought up in it. We proceeded under it to secure the rights of the congregation. The legal constitutions that we were under we believed, and many lawyers believed, gave us the right to secure the liberties of the congregations in the call of the minister, but when we put our resolutions into practice we were met in the law, and we were overcome. It was found to be against the law; that is, those who were of that opinion were stronger than we, and we had to go to the wall. Then we went out. Why did we go out? It was not to be conceived for a moment that we, or you, would sacrifice any principle that lay upon our consciences as the mind of God; but we went out because in it we could not obey the law. Our consciences forbade us, and we went out in order to be in a position that we could obey the law like other people. Now we were quite alongside of the Establishment thirty years, not a tongue was raised in the Free Church against the Establishment as such. Now, and rapidly, the tide is turning. The Free Church is going in a rush for the disestablishment of all churches. Last Assembly—and it was hardly agitated in the least—by a majority of some four or five to one we carried our resolution; and in this Assembly I have no doubt we will do more. One of the largest synods carried the Disestablishment resolution unanimously.' Mr. Arnot then explained the circumstances which, in his judgment, had caused this change. The first was the opposition to the union of the Presbyterian Church on the ground of the Establishment principle, and the second was that Scotch Protestants dreaded very much the leaven of Popery in the Established Church, and that the resources of the nation should be given to the support of Popery in England. We in Scotland believe that the Church as it now exists in England established is in point of fact the best and the most effectual promoter of Popery, and are also very strongly convinced that Rationalism ought not to be supported out of the national resources, and recognized as the national Church.' In conclusion, Mr. Arnot said: —'To the effect that would be produced by its Disestablishment—the terror that some people have that the world will fall to pieces—I would encourage them by the fact that the Free Church exists to-day, and holds up its head; and, more than that, we were sent out on a day's warning—with no church, no manse, no stipend, not a penny had we from the State, and we had it all to do, and we were none the worse for having it all to do. We have a population in the Highlands and Islands of Scotland very poor and very sparse in some places, while also the Free Church there carries almost everybody. There—in the Islands—the Establishment—as is perfectly well known, and statesmen acknowledge it—is a collapse. It was a crucial case; for, you see, it was the poorest of the population, and the sparsest. It was a crucial case. It is now thirty years since the secession. The Free Church ministers have £150 a year and a comfortable manse, and they do not need to go begging, for they have a right to that out of the Sustentation Fund. They take the same sum out of it as I do; and in those parts they live very comfortably upon the amount. We in Scotland have been put to somewhat of an experiment, and I was willing at your call to come and give you the benefit of it.'"—*The Liberator.*

TELEGRAPHIC NEWS.

London, June 12th: There is a dispute in the building trade, and a great lock-out is apprehended.—The Empress Eugénie has gone on the Continent.—The Russian vanguard reached (the) Amoo Daria on the 11th May, defeating 3,500 Khivans without loss. On the 14th idem General Kauffmann continued his march to Shurakhan.

Paris, 12th: M. Thiers has retired into private life.

13th: The situation at Madrid is alarming. Señor Figueras has left for France.—A coalition of the Ministry has been formed, composed of Irreconcilables and Conservatives, under the presidency of Señor Pi Margall.—In the House of Commons last night the High Court of Judicature Bill passed the second reading.

—Mr. Forster introduced a Bill amending the Education Act and modifying the 25th clause.—Lord Enfield replying to the Hon'ble Mr. Bourke, said that Government had received no official intimation of the intended occupation of the Attrek Valley by the Russians.—Mr. Lowe is introducing a Bill authorizing the Bank of England under certain contingencies to temporarily increase the issue of notes.

Versailles, 13th: The excitement regarding the demand to prosecute M. Rane continues.—The French Government has demanded of the assembly authority to prosecute M. Rane, the Deputy for Lyons, and ex-member of the Commune.

Constantinople, 13th: A firman of the Sultan of Turkey grants to the Khedive independence in the internal administration of Egypt, and the right to conclude commercial treaties and increase the forces.

Berlin, 13th: The German Bourses are depressed, and especially the shares of banks and credit companies.

Madrid, 14th: The new Spanish Ministry have made conciliatory declarations, and Madrid is tranquillized.

Paris, 14th: The superior Council of Commerce, to whom the French Government referred the question, has voted in favour of the repeal of surtax on foreign shipping and the tax on raw material.

London, 14th: The contract for an Egyptian loan of £3,200,000 has been signed.—The treaty between Italy and Germany is contradicted.—The health of the Pope is completely restored.

16th: The Russian troops occupied Kungrad on the 20th May, and the Khivans fled.—The rule against Mr. Plimsoll has been discharged, the Judges censuring his hasty statements.

Paris, 16th: The French Superior Council of Commerce has voted the abandonment of the treaties of Commerce with England and Belgium.

17th: M. Rane, the Deputy for Lyons, has refused to appear before the Committee of the Assembly, denying the competence thereof; the Committee has consequently resolved to recommence his prosecution.

London, 17th: The Shah of Persia has arrived at Brussels.—The Cesarevitch and Cesarevna have arrived in London.—The health of the Emperor of Germany is improving.—Cholera has broken out in Cincinnati.—The Zanzibar mail contract is exciting considerable discussion, owing to the fact, which was unknown to Mr. Lowe, having transpired that the British Indian Steam Navigation Company had offered Lord Kimberley to perform the service cheaper. The debate thereon in Parliament has been indefinitely adjourned, owing to informality on the part of Government in complying with the standing orders.—In the House of Lords last night, the Duke of Argyll, replying to Lord Stanley of Alderley respecting the necessity for extending the powers for hearing Indian appeals, said that it was undesirable to transfer from the Indian Government to another tribunal the power of dealing with Native Princes in cases of disloyalty and other political offences, though he was not prepared to deprecate an amendment in the mode of dealing with Native Princes accused of crimes in individual cases.—The preparations for the entertainment of the Shah of Persia continue on an immense scale.—The *Great Eastern* has commenced laying the new Atlantic Cable.

18th: Mr. Arthur Birch has been gazetted Colonial Secretary for Ceylon.—The Admiralty Court at Cadiz has released the crew of the *Murillo*, but the Captain's certificate has been suspended for one year, for collision with an unknown ship, and for not rendering assistance to the same.—The Shah of Persia was escorted across the Channel by Iron-clads and arrived in London this evening at 6-10 o'clock. H. R. H. the Prince of Wales, the Duke of Teck, Prince Christian, and the Duke of Cambridge received His Majesty amidst enormous and enthusiastic crowds; the weather was rainy. A junction of the Magishlak and Orenburg detachments took place on the 26th May. The Russians stormed Khodjanti on the 27th idem; the Khivans again fled. —A severe engagement took place on the 1st instant, resulting in the capture of the fortified town of Mangit. General Kaufmann has crossed the River Amoo Daria, and is now 35 versts from Khiva.

Paris, 18th: The withdrawal of the tax on raw material causes a deficit in the French Budget of 170 million francs.

PASSENGERS SAILED.

Per P. and O. Str. *Goleonda, June 13th:*

For Southampton.—Lieut. J. R. Quinn and Mr. T. Brown.

For Brindisi.—Mr. Herrold and Mr. W. Harrington.

For Venice.—Mr. J. H. Riebe.

For Suez.—Madame Mognel.

For Aden.—Mr. Ahmed Wassur and Ahmed Jubbur.

Per P. O. and Str. *Orissa, June 20th:*

For Southampton.—Col. and Mrs. W. R. Alexander; Mrs. Archer and 4 children; Capt. C. Grady; Mrs. J. W. Henry; Mr. J. Frier; Lieut. J. D. Snodgrass; Asst. Surgeon W. D. Wilson; Asst. Surgeon Paterson; Capt. R. D. Anstruther; and Mr. Marsden.

For Brindisi.—Capt. Leacock; Mr. Balfour; Lieut. A. G. Begbie, R.E.; and Mr. Blaikie.

For Venice.—Dr. H. Goodall; Mr. Hodge; and Mr. Watkins.

For Aden.—Col. and Mrs. and Miss Muter and infant.

PASSENGERS ARRIVED.

Per P. and O. Str. *Nubia, June 18th:*

From Southampton.—Mr. and Mrs. Dunlop; Mr. J. Oates; Mr. and Mrs. McGregor; Mr. and Mrs. Downes; Colonel Trevor, C.B.; Miss Faulkner; Mr. and Mrs. Rice and infant.

From Venice.—Mr. J. B. Keith; Mr. Mackay; and Mr. J. S. Carstairs.

From Ancona.—Colonel Greathed.

From Brindisi.—Mr. J. W. Whitesido; Major J. W. Morris; Mr. S. C. Rivers; Mr. R. W. Barlow; Mr. and Mrs. Whitworth; and Mr. Bennett.

From Gibraltar.—Rev. A. S. Luis.

From Aden.—Mrs. Cogan and infant, and Miss Wright.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGES.

WILCOX—LYNN—June 12th, at Baroda, by the Rev. Albert Norton, Minister of the Methodist Episcopal Church, William George Wilcox, Esq., to Rebecca Ruth Lynn, only daughter of the late Thomas Lynn, Esq.

SIMCOCK—PEARSALL—June 13th, at St. Thomas's Cathedral, Bombay, Alfred John Simcock, Bombay Commissariat Department, to Susan Pearsall, niece of the late Quarter Master Serjeant R. H. Smith, 3rd (King's Own) Hussars.

MITCHELL—JAMIESON—June 17th, at St. Andrew's Kirk, by the Rev. D. Macpherson, Mr. R. D. Mitchell, Customs Preventive Service, Bombay, to Miss E. Jamieson.

DEATHS.

WHITE—May 29th, at Gungawarum, Deccan, Lydia, the beloved wife of William White, Head Clerk, Ghat Division, H. H. Nizam's State Railway, aged 32 years.

SYKES—June 17th, at his residence, Hornby Row, after a lingering illness, Mr. D. H. Sykes, Artist and Photographer, aged 44 years.

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